

N^o 6
A Popish Prince the Pest of a Protestant People.

A

SERMON,

Preached at the

Parish Church of St. *Mary le Bow*,

On *Sunday* the 13th of *October*, 1745.

John

By the Rev. Mr. DOWNES, Lecturer of the said Church.

I KINGS xii. Part of the 14th Verse.

My Father made your Yoke heavy, and I will add to your Yoke. My Father also chastis'd you with Whips, but I will chastise you with Scorpions.



L O N D O N :

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P R E F A C E.

A Prefatory Apology for the Publication of a Discourse bath sometimes cost the Author as much Pains as the Discourse itself. But the present Crisis of Affairs renders it as unnecessary for any Clergyman to Apologize for taking up his Pen, as any Layman his Arms.—I might truly say, that this Sermon was not sent abroad without special Request: But I think it a far better Reason for publishing it, that regardless of my Reputation as a Writer, my Ambition is to shew myself a good Subject.—I am well advis'd that it will not be injurious to the Common Cause: And then, every well-meant Endeavour to serve it, will by all those who are zealously and rightly affected, be receiv'd with Candour. But however that be, the Man who would not hazard the good Opinion of the World on so glorious an Occasion, must in vain pretend, at the much greater hazard of his Life and Fortune, to stand up for his King and his Country.





I KINGS xii. Part of the 14th Verse.

My Father made your Yoke heavy, and I will add to your Yoke. My Father also chastis'd you with Whips, but I will chastise you with Scorpions.

THESE are the Words of *Rehoboam* to the People of *Israel*, soon after his Accession to the Throne, upon the Demise of his Father.

The *Israelites* thought they had been much oppressed in the former Reign, with heavy Taxes and Tributes, and therefore now agreed to petition their new King for a Redress of Grievances. *Thy Father made our Yoke grievous; now therefore make thou the grievous Service of thy Father, and his heavy Yoke which he put upon us lighter, and we will serve thee.* The King received the Petition, and took three Days to consider of it: And, in the mean Time, consulted the *old Men* that stood before *Solomon* his Father, the most aged and experienced amongst his Counsellors, to know what Answer he should return; who, with the Wisdom becoming the hoary Head, advis'd him thus: *If thou wilt be a Servant unto this People this Day, and wilt serve them, and wilt speak good words to them, then they will be thy Servants for ever.* As if they had said, upon thy Behaviour on this critical Occasion depends the Peace and Happiness of thy future Reign. If thou wilt comply with their Request, give them the Redress they wish, or even promise to rule them with Lenity and Moderation, thou wilt for ever engage their Affections, and secure their Allegiance.—This grave and judicious Advice was not half relish'd by *Rehoboam*. He was young, and therefore appeal'd from it to *Young Men* like himself; Men who had grown up with him, and stood before him; his own Contemporaries, whom he had therefore employ'd in his early Administration. And these with the Heat and Precipitancy incident to Youth, gave him quite contrary Counsel. Advis'd him (and he readily yielded to that Advice which seem'd most favourable to his Ambition) not to hearken

to the Complaints of his People, but to resent their Insolence for pretending to bring him under Conditions, and instead of redressing, to tell them he would increase their Grievances: Saying, *My Father made your Yoke heavy, and I will add to your Yoke; my Father also chastis'd you with Whips, but I will chastise you with Scorpions.*

This remarkable Passage in holy Writ opens to us a large Field of Matter, would furnish us with many useful and entertaining Incidents, on which at some time more seasonable it might not be amiss to expatiate.—We might observe from it, that Luxury can find ways and means of exhausting the richest Finances, is a Gulf which would swallow up the most immense Treasury; since *Solomon*, who in *Wealth*, as well as *Wisdom*, exceeded all the Kings of the Earth, who had *made Silver to be in Jerusalem as Stones, yea, to be accounted of as nothing*, yet was so profuse in his Expences, viz. his Buildings, his Palaces, his Cities, (for I speak not of the Temple, in which he could hardly be too sumptuous) his Household, his Equipages, his Wives, and his Concubines, that his Subjects groan'd under the Weight of excessive or oppressive Levies.—We might also from the same Passage take occasion to observe, how improperly some have endeavour'd to derive despotic Rule, and the religious Necessity of an absolute unlimited Submission to it, from the Kings and People of *Israel*; since in the very Instance before us we find the People stipulating with their Prince, and making his Protection the Condition of their Allegiance. It's true indeed, he did not accede to the Condition, but neither did they therefore continue their Obedience; as he refus'd to be their Protector, they refus'd to be his People; took the Crown from off his Head and plac'd it on *Jeroboam's*.—We might further take notice from this Occurrence in sacred Story, what sort of Men are fittest to be employ'd about the Person of a King, to preside in his Cabinet, or assist in his Councils; not rash unexperienc'd Youth, Strangers to the right use of Power; not Flatterers and Sy-cophants, whose pernicious Blandishments naturally lead him into the Abuse of it; but Men of Experience, Men of Temper, Sagacious, Sedate, Sincere: Men who will advise him not craftily but cordially; will study *his* Interest not their own; will not so much consult his Pleasure as his Peace; will deal freely and fairly with him; will shew him the Errors of his Administration; nor will, as the Son of *Sirach* hath it, *be afraid to speak when there is occasion to do Good, nor hide their Wisdom in its Beauty*. Men who would rather he was the Darling of his People, than they the Favourites of their Prince. Men in short, who would be free, but not forward;
and

and Ingenuous but not Insolent. Such plain-spoken, plain-dealing Ministers, it must be confess'd, are very rare; and so are the Monarchs, who are pleas'd with such Ministers. But they are certainly a great and inestimable Treasure wherever they are to be found; they are such Men as every wise King must *delight to Honour*. *Reboam* seem'd happy in such Counsellors, but he foolishly rejected their Counsels, wherefore the People rejected him from being King.—These Reflections the Context throws full in my Way; but I shall endeavour to avoid them at present, and to stick close to the Text, which points out a Subject far more suitable to the Times.

The *Text* informs us of a *Father* and a *Son*, two Kings of *Israel*. The Times remind us of a *Father* who was, and a *Son* (or a reputed Son, for so I must always beg to be understood when I speak of him under that Character) who would be King of *England*. In this last Particular the two Cases differ; but in the next, and most material Circumstances, they exactly agree. The Father in both *made the Yoke* of his Subjects *heavy*, the Son is desirous *to add to the Yoke*. The Father in both *chastis'd them with Whips*, the Son is impatient *to chastise them with Scorpions*.—

That the two Characters in the Text, at first Sight, agree very well with those of a late Prince of, and a present Pretender to, the Throne of these Kingdoms, is plain enough. Let us examine whether the same Agreement will hold upon a closer and stricter View. That is, in other Words, whether this Nation did not feel the *Whip*, from the Hand of the late King, *James* the Second, and whether it hath not Reason to fear the *Scorpions* from the Person who assumes the Stile and Title of King *James* the Third, should he ever get the Dominion over us.

Concerning the first of these two Points, it is necessary that we look a little into the short Reign of that misguided Prince; that we consider the End he aim'd at from his Accession to the Throne, and the Means by which he pursued that End during his Continuance upon it.—Now, his End or Intention was the Establishment of Popery. For, notwithstanding his specious and solemn Promise and Assurance given to his Privy Council at their first Meeting, and afterwards as solemnly confirm'd at the first Meeting of his Parliament, to defend and support the Church of *England*, as by Law establish'd, nothing was ever surer, or more self-evident, than that he meant the Reverse to what he said, and that his Promises to support were only calculated to give him Power and Credit with his People, that so he might more effectually subvert it. Was it possible for us

to err in this Particular, those of the Church of *Rome* at least will think us right, having the Authority of a Pope on our Side. Who apprehending King *James's* Zeal for the Propagation of Popery, would precipitate him into Measures prejudicial both to himself and the Cause, in his congratulatory Letter to that Prince on his Accession to the Crown caution'd him against it. — But the Actions of that deluded Monarch are clearer and stronger Evidence of his Aims, than the Apprehension of either Popes or Councils. His publicly going to Mass in St. *James's Chappel* the very first Sunday of his Reign, and throwing off that Disguise when he became *King*, which he had all along wore when only *Duke of York*, is, and was at that time by Men of Discernment, and Well-Wishers to the Church of *England*, look'd upon as a flagrant Proof of his Design to overturn it in Favour of his own.

The Means by which he sought to bring about such Design were various. — One was what hath been just now mentioned: His so speedy Declaration of his Popish Principles. — I know this hath been sometimes urg'd as an Argument in favour of his Sincerity and Fair-dealing. But why then did he wear the Mask before? — Why? The Reason is obvious: Having got Possession of the Crown, he was no longer afraid of a Bill of Exclusion. The Necessity of dissembling his Religion was not the same as in the former Reign. The Case is manifestly this; had he then declared his Attachment to the Church of *Rome*, he would never have been supreme Head of the Church of *England*; without which he could have no Hope of being the *blessed* Instrument of restoring *Popery*, and rescinding the Reformation. So that the best that can be said for his Sincerity is, that when the Vizor became no longer useful, he *sincerely* threw it off, depending now upon Power, as before upon Policy. To talk of Sincerity in a *Papist*, in any Matter where Religion is concerned, is absurd and ridiculous. Let them only be sincere in promoting the *Popish* Cause, and then Diffimulation and Hypocrisy are meritorious; and tho' deep as Hell, will exalt them to Heaven. The King himself gave a much truer Reason for his so publick and early Avowal of his Principles to those *Catholick* Lords who objected to him, his making too much haste to establish the Faith. *I am growing Old and must take large Steps, else if I should happen to die I might perhaps leave you in a worse Condition than I found you.* And this surely was a very large Step; his making open Profession of that Religion the third Day after his

his being called to the Crown, which till then it was dangerous even to suppose he had embrac'd. — Besides, as Policy taught him to conceal his Principles when he had only a Crown in View, so the same Policy might put him upon declaring them when he had got that Crown in Possession. He might expect that his Royal Example would have an extraordinary Influence; that many would be inclin'd to follow their sovereign Master, whether to the *House of God*, or to the *House of Rimmon*; that tho' blind to the Faith, they would see their Interest; that the Great and Noble would be of his Perswasion, that they might get nearer to his Person; that others would be Court-Converts for the Sake of Court-Pensions; that by these Means he should have his own Creatures at the Council-Board and in the Senate; that there would not be wanting a fit Supply of Men to serve him at the Head of the Church, the Law, and the Army; that most Men would be of that Religion by which they saw most was to be got; and in short, that when they perceived, however Salvation might be had elsewhere, Preferment was at least confined within the Pale of the Church of *Rome*, few would chuse to be out of it. — Again, another Method by which he endeavoured to accomplish his Design of establishing *Popery*, was that of arrogating to himself a Power of dispensing with the penal Laws and Tests. — Without which his Example would have been useless, because no Man could legally follow it. Or if *Papists* were indulg'd in the private Exercise of their Religion, yet they were disqualified from holding any publick Post or Employment. So that until this strong Barrier was broke through, the King could have no Prospect of making any Profelytes. Few would run after him for Love, if they could not enjoy the Loaves. Take away the Pay, and there will be no Prostitutes. This Impediment therefore he determined to remove in a Parliamentary Way, if he could; but finding the Senate not quite easy at one Vote to give up the Constitution, he dismiss'd them, and went a different Way to Work. He could choose his own *Judges*, tho' not his *Senators*. And he chose able Men indeed: in whose Hands the Statutes at Large from *Magna Charta* to their time, those huge, heavy, hard-knotted Volumes, were no more, than the *Withs and Ropes in the Hand of Sampson*. But he subdued those strong Men who thus subdued the Law. He closeted them first, that he might learn where their Strength lay, and then snav'd their Heads and gave them each a Quoit. From which time they acknowledg'd
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the King not only to be the Fountain of Honour, but also of Law, whose Current his mighty Prerogative might stop at Pleasure. The Consequence of which was, his contemning all those wholesome Penalties which in former Reigns had been provided against *Popery*; his taking down the Partition-Wall betwixt *Papist* and *Protestant*; his putting both upon the same footing with respect to Places of Trust, whether Ecclesiastical, Civil or Military; and in one Word, of establishing his favourite Religion with the utmost Facility and Expedition. — What Judgment too severe can we pass upon such Judges, who thus wickedly conspir'd the enslaving of their Country, and whose vile and venal Voices actually pav'd the Way for the Destruction of their King! *Have I not chosen you twelve*, said our blessed Saviour, *and one of You hath a Devil?* But we may say of these twelve who were chosen, that eleven of them were possess'd. — But for the glorious twelfth, what shall we say of him? How can we sufficiently bless the Memory of that just Man, who stood firm as a Rock against such a Torrent of Corruption? whom neither the Flatteries nor Frowns of Majesty, nor the Example of his Fellows (unworthy to be so call'd) could move from his Stedfastness? Or how can we but bless our selves, who are happy in a Prince that scorns the mean Practice of closeting Judges; and in a Bench who would one and all, I am verily persuaded, sooner forfeit their Lives, than submit to be adorn'd with such guilty Honours? — Another Expedient for advancing the *Popish* Cause, was, a Prohibition to the Clergy from Preaching upon controverted Points of Divinity. The Clergy I mean of the Church of *England*; for those of *Rome* were allowed both to preach and publish what they pleas'd against the Church established, tho' they of the Establishment were restrained from the same Liberty against those who were not so much as legally tolerated. It was not enough to take off Pains and Penalties from *Papists*, without laying them upon Protestants. If our Clergy would avoid the Exaction of the full Value of their First-Fruits and Tenths, they must keep their Lips close, and not dare to open their Mouths against the Religion of their King, however contrary to that of their Country. And tho' by the Laws of the Land the *Pope* was declar'd an Enemy to this Kingdom, and consequently it was Treason to hold Communion with the Church of *Rome*; by the Law of the King, (which was his arbitrary Will) it was made criminal to oppose the Doctrines of that Church, and he who was profelyted to it was deemed the best

best Subject. — Thus did King *James* the II^d. instead of keeping his solemn and repeated Promises to protect and preserve the Church of *England*, lay it open to the Insults of it's most inveterate Enemies, and then tye up it's Hands that it should not defend itself.

And now what was to be expected from triumphant Popery, but the avenging Scourge? what but that having thus got the Reins, they who would not be tractable must feel the Whip? what but Inquisitions and Censures, Deprivations and Suspensions, Bonds and Imprisonments, and Death itself, for all such as would not swim with the Stream, or square their Consciences to the Necessity of the Times? And as might be expected so it happened. *Rome* rarely disappoints our Expectations of her Severity. Persecution put on all her Terrors, except her Crimson Robes; and if she abstain'd from Blood, it was not because she was not ready, but because Things were not ripe enough for it.

The first who felt the Lash was the then Bishop of *London*, who was suspended by the new Court of Inquisition from his Episcopal Office, for not complying with the King's unreasonable and unjust Mandate for the Suspension of one of the most eminent and worthy of the Clergy of this Diocese, whose only Crime was, the Vindication of that Church, which his Majesty, as Supreme Head of it, was himself bound to vindicate, and of which he had solemnly undertaken the Guardianship and Protection. — The next was that same great and good Divine, whom the Commissioners of that illegal Court easily found guilty, tho' the Bishop could not, and inflicted that Penalty upon him which the conscientious Prelate bravely refused; chusing rather to suffer an Injury than to do one, and to be punished himself rather than to pronounce a wrong Sentence upon an innocent Person. — The next were the two famous Universities, for opposing the King's Command, in not electing into their Bodies Papists professed, excluded by the Laws of the Realm, or Men of immoral Lives, or otherwise disqualified by their own Statutes: for not making as light of their Oaths and Engagements as his Majesty had done of his; and for being as true to their Trust, as he had been perfidious to his own. For these high Crimes and Misdemeanors, several of their Heads and Principals were abused and vilify'd by the King himself, mock'd and insulted by his haughty Inquisitors, and at last, some of them deprived, and others suspended. — Nor must we forget the unjust and tyrannical Imprisonment of those Seven truly Christian Bishops, who ought to be had in everlasting Remembrance,

brance, for their brave and steady and glorious Stand against reading the Royal Declaration for Liberty of Conscience. A Declaration not only illegal and unconstitutional in itself, and on that Account alone unworthy their Compliance, but also big with Mischief in its Consequences; framed for the utter Ruin and Subversion of our Religion, by letting Papists into the Church; by making *them* its *Governors*, who were gaping for its *Ruin*, and by putting it (as it were) into the *Assassin's Hand*.

Such were the Tyrannies of King *James* the Second. And tho' it must be allow'd he did not, for the Reason before assigned, persecute his Protestant Subjects even unto Death, yet he carried the Scourge with a high Hand. He took large Steps, as he said he would, and made a very handsome Progress for his Time. And had he not been check'd, in a manner, by Miracle, they had been chastised without Mercy. Had they not been saved as by *Water*, they had been try'd as by *Fire*. He would have thought it hard to be outdone by a Woman in his Zeal for the Faith, and would therefore have no more suffered a Heretick than a *Witch to live*.—But though he was happily restrained from carrying his Persecution any higher, yet hath he left one behind him bred up in the same sanguinary Principles, who inherits his Religion, and who, should Providence for our Punishment favour his Pretensions to the Crown, would in all Probability fill up the Measure of his Father's Cruelties, *add to his Yoke, and turn his Whips into Scorpions*. Which is the Point that falls next under our Consideration.

Now so much we must say in Behalf of this *Son of the Times*, that he seems to be a better Politician than the *Son in the Text*. He breathes out no Threatnings, but slyly endeavours to win you over by Promises. If you will serve him, he will make your Yoke as easy as you please. He will give you no Occasion to offer Violence to the Overseers of his Tributes, for he will *ease you wonderfully in your Taxes*. He will make no Alterations in Religion; let him only have the *Crown*, and do what you will with the *Mitre*. In short, you may fix your own Terms, if you will but *have this Man to rule over you*. He promises fair indeed, and so did his Father before him. But *put not your Trust in Papists, nor in any Child of Rome, for there is no Truth in them*†. Should you be deluded by his Siren's Voice, you would most assuredly find *the last Error to be worse than the first*.

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† 'Tis a well-known Principle of the Church of *Rome*, that, where the Catholick Cause requires it, no Faith ought to be kept with Hereticks. And therefore it can never seem harsh to say, where that is the Case, no Confidence is to be placed in Papists. I say, where that is the Case; for in their Civil Dealings I am far from censuring them.

That such would be the Consequence, will appear by considering, First, his Political and Religious Principles.—Secondly, his particular Circumstances and Situation.—

As to the former, there can be no doubt about them, when 'tis only remember'd where he had them. In a *Court* where the Prince is *absolute*; in a *Country* where the People are *Slaves*. Say only that he was tutor'd in *France*, and 'tis easy to conclude what are his Maxims of Government. With such a Master, with such an Example, is it to be conceived he can be a Friend to *English* Liberties? as well might you expect to *gather Grapes of Thorns, or Figs of Thistles*. If so strong is the Prejudice of Education, that the Vassals of that Monarch are pleas'd with their Slavery, and are not to be reasoned into the Love of Liberty, must not that Prejudice work as powerfully in those who are train'd up for Empire, or educated as they who are to sway the Sceptre? If the one are so fond of their Chains, is it to be imagined the other should be less fond of their Prerogative? Chains are an unnatural Pleasure, and one would wonder even how Custom should be able to make them either pleasant or easy. But Prerogative is a bewitching Thing, and the Desire of it too natural. The excessive Passion for Prerogative is a Weakness which Princes are very prone to; a Weakness particularly incident to the Family to which this Gentleman claims Kindred, and which made one of the best of *Men* the most unfortunate of *Monarchs*. The Royal Martyr had never lost his Head, if it had not been first turn'd by the Love of Prerogative. And if the Chevalier was free from this Family Failing, we should then have no doubt of his being a Pretender, as to his Crown, so also to his Blood. But *France* hath took Care to furnish him with that Mark of Sonship, the better to countenance his Pretensions.—Granting him to have a Right to the Blood he challenges, we still might reasonably enough imagine this Affection for Prerogative, which had run so long in that Blood, would be born in him; and we might as reasonably wonder if it should die, if it should decrease, yea if it should not thrive and spread, and grow up into Tyranny in that Clime, into which he was so early transplanted. If the *Father*, who lived so long amongst a free People, who was so well acquainted with the Temper and Genius of the *English* Nation, could not, under such advantageous Circumstances, get the better of that constitutional Evil; if neither his own Peace could induce him, nor his Promises bind him to keep his Regal Sway within the just Limits of legal Power; if he could not say to proud Prerogative, *Hitherto shalt thou come, and no farther*; or if he spake, and it was not done; if he

could not submit to Parliamentary Limitations, or think himself obliged by any Law, except that which his mercenary Judges gave him for such, viz. *that he had in himself a Right to dispense with all Laws whatsoever*; if this Itch of arbitrary Rule stuck so close to the Father, who had such strong Reasons to curb and correct it, what is to be expected from the Son, who without the Advantages which the other had, hath many Prejudices which he had not; who hath from his earliest Years been principled in the Notions of absolute Monarchy; who suck'd them in with his Milk, and hath since had no Opportunities of being wean'd from them; who hath observed nothing amongst Sovereigns but despotic Commands, nothing amongst Subjects, but the most slavish Submission; who is quite a Stranger to the Pleasures of Liberty, but thoroughly skill'd in the Pride of Empire. What is, what can then be expected from him, but that he shall be as compleat a Tyrant as Nature and Nurture united can make him? — The Tyrannies of the Father were rather the over-strain'd Measures of Popish Bigottry, than the more deliberate Dictates of Civil Policy. But now the Son would be tyrannical upon Principle. He never learnt any other Model of Government than that of an unlimited Sovereignty, which would be very difficult for him to *unlearn*, when he was become our Sovereign. He would not only dispense with some, but despise all Laws, and think himself no longer a King than whilst he acted without Controul. He would not plead the Necessities of the Times, or any Reasons of State for invading Property, or Liberty, or Life, if it so seem'd good to him; but Leviathan-like would *take his Pastime in the Great Deep* of arbitrary Power. He would have no need to pack Juries, closet Judges, or corrupt Senates, for the better carrying on his Point; his Word would effect whatever his Heart could wish. — So that considering only where and by whom he hath been form'd and fashion'd; that he hath been brought up under the Eye of a proud and haughty Tyrant, to satisfy whose boundless Ambition, the Blood and Treasures of all *Europe* would not have been sufficient; that from him he hath borrowed his Political Principles, from him he hath learnt the Art of Government, (or rather I should have said, the Arrogance of Power) 'tis highly probable, should he now get the Dominion over us, we should be a Race of Slaves. — Which Probability will fall little short of Assurance or Certainty, if we consider,

II. His particular Circumstances and Situation.

These,

These, was he ever so well disposed by Nature, was that Good-Nature, instead of being corrupted, ever so much improv'd by Education, would be the necessary Means of our Slavery. If we were not ruin'd by his Principles, we should by his Dependencies. Should he make no use of *French* Maxims, he hath us'd *French* Money, and is thereby enlisted into the Service.—Is it to be supposed that his good Friends, who have so long supported him in so much State and Grandeur, and now assist him with their Purse, and intend (as is supposed) to favour him with other Succours, *do all this for nought*? Is it to be supposed that this their Bounty flows from pure Benevolence?—Why, it might not be amiss to suppose much better Things than these, of a King who affects to be stiled the *Most Christian*, did we not know him to be *Heathen* enough to give, *expecting to receive again*, yea to receive his own with Usury.—If thou wilt place me upon the Throne, ask any Thing in Return, and I will give it thee, even unto the Half of my Kingdom. Nay, *Britain* shall be thy Province, and I will be content with the Honour of being thy Viceroy. Nay are there not three Nations? *I will bring them all out to thee, do thou to them what to thee shall seem good*: Ravage, ruin, rack them as thou wilt; use thy Pleasure with the People, only let me have the Crowns, *for therefore came I under the Shadow of thy Roof*: In short, *if thou wilt serve me on this extraordinary Occasion, both I and they will be thy Servants for ever*.—Can we believe it is not in this, or in some such Manner, stipulated betwixt a rapacious Prince and a needy Dependent? or if not stipulated, that this would not be the necessary and unavoidable Consequence? If not by Oath, if not by Promise, he would, if he is (as some are pleased to represent him) a Man of strict Honour, Probity and Virtue, think himself bound in Justice and Gratitude, to accept of any Conditions from that *Hand* which generously put the Crown upon his *Head*. Or if those should not bind him, there is yet another Tie upon him, which certainly would; a Tie which would hold him as it were in Chains; a Law not to be dispensed with, the strong and Iron Law of Necessity.—*France* would still be necessary to him, and by no Means to be disobliged. The same Power which lifted him up to Empire, must support him in it. To give him the Crown would be doing nothing for him, if it did not also guard the Possession. But as this would be at it's own Option, so it would insist upon it's own Terms. What those Terms would be, you who are conversant in Commercial Life, have much more plain and painful Ideas than I could pretend to convey to you, was the Pulpit a proper Place for such a Topick; but so far I may modestly

deftly fay withot wading out of my Depth, or forgetting the Place in which I ftand, that the Terms would be fuch as would ftrike at the Root, and end in the Ruin of all Commerce, the very Blood and Vitals of this happy Ifland, and leave you nothing to do, but to Plough and Till your Grounds, and even thofe fo loaded with Taxes and Tributes, that you would fcarcely *earn your Bread with the Sweat of your Brows*.—Or fupposing once more, (and then we fhall have fuppos'd all we can,) that it fhould be poffible for him to fhake off thefe Fetters, as well as the Bonds of Honour, and Juftice, and Gratitude; that when once poffefs'd of the Crown, he could and would break loofe from *France*, and fupply the want of their Aids by a *Standing Army*. It muft be a pretty Numerous one that could fecure him upon a Throne to which he was elevated by Invaftion and Rebellion, Cruelty and Bloodfhed. We are not to imagine that all Oppofition would ceafe at the waving of his Sceptre; we are not to imagine that they whofe Blood was fpilt in refifting him would leave no body behind them to revenge their Quarrel; we are not to imagine that, however he may pretend to bring his Patent from Heaven, if *he gave the Word the Waters of Strife* would fubfide, and the *Winds of Difcontent be ftill*; we are not to imagine that his Prefence would either awe or charm all Men into Allegiance, alienate their Affections from, or efface the Memory of their Oaths to the King who now Reigns (and long and happily may he Reign) over us; we are not to imagine that many, very many (and may they daily increafe more and more) would not, inftead of lying down cowardly at the Foot of the Conqueror, bravely collect their Spirits, refume their wonted Courage, and move Heaven and Earth to pluck his Laurels from his Head, and with them his Crown, and to replace it where it was; fince in the Reftoration of that, they could only hope to be reftor'd to their former free and happy State. But, whatever we may imagine, he could not but be filled with perpetual Fears and Jealoufies of fuch Efforts and Attempts, and confequently would arm againft them, and endeavour to defend his new Dominions, if not by his Friends Abroad, by Force at Home. How then are fuch Forces to be maintain'd? By heavy Taxes and Levies? No; we muft not forget his moft generous Promise *to make them quite eafy to us*. How then? Why there is but one other poffible Expedient, they muft, like the rebellious mifcreant Crew now affembled in his Service, live upon Rapine and Plunder. Miferable Cafes both! To be ravaged by imperious Prerogative or popular Depredations, to be robb'd by

by the Tyrant's Act, or by the Ruffian's Hand. In the one Case he would *add* intolerably to our Yoke ; in the other he would *chastise us with Scorpions*.

But the most grievous Pressure, the sharpest Sting lies yet behind. The Grievances, the Miseries already touch'd upon, respect only *Civil Property*. Now that we are to speak of our *Religious Sufferings*, we must lay aside the Metaphor and stick to the Letter. *Yokes and Scorpions* must give way to *Fire and Faggot*. *Whips* indeed we may preserve, which 'tis to be fear'd, we should literally Feel ; and *Wheels* we may add, which we should lamentably Suffer.— We must now look farther back than King *James's* Reign, and fetch the Parallel from the Annals of *Queen Mary*. That furious, frantic Zealot, who was then in the Height of her Majesty, in the very Zenith of her Glory, when gorgeously array'd in the Scarlet or Purple Robes of Popish Cruelty.— We must change the Scene from the *Tower* to *Smithfield*. Where you may behold the venerable Fathers of our Church hurried to the Stake, and speaking their last Charge to the People out of the Fire, not in Lawn Sleeves, but in Pitch'd Garments ; Garments contriv'd, not to make their Pangs *shorter*, (that would be a criminal Indulgence to Hereticks) but *sharper*, and to add to the Triumph of the Conflagration. Where you may behold the Sheep following their Shepherds to the same fiery Slaughter, Men, Women and Children promiscuously sacrific'd to the *Catholic Cause*. Where you may behold living Infants, tho' premature, bursting from the Womb by the Violence of the Flames, and snatch'd from thence by a Hand less brutal, with Barbarity that wants a Name, recommitted to the Pile, it being not fit that *even an Infant Heretic* should live. Where——But I forbear ; 'tis Cruel even to mention the Cruelties of *Rome*. Those acts of Inhumanity which never touch'd their Hearts, would torture your Ears ; and therefore though they have no Bowels, let me have some Decency.—But then consider, if the very Hearing is so Shocking, what must the Seeing, what must the Feeling be ! I can now free you from the one, but should our Enemies prevail who (alas !) cou'd free you from the other ? Free you not only from Torments which we are not willing to express, but from those also which we are not able to conceive ? But *Rome* hath a quicker Conception. After all that they *have done*, we are not to suppose they have *no more that they can do*. We are not to suppose their Invention to stop, where our Imagination can rise no higher. Since we have learnt by Experience that they have a most surprising Reach, (I should have said

said Depth) in cruel Devices. Since we must remember they have already found out such as we never could have thought of; such as never could have been hatch'd but in a Jesuitical Conclave; nor even there, if the Devil himself had not been President.—

Amongst that brood of Vipers was he a *Disciple*, who now seeks to be *our Lord*. There, we may assure ourselves, he hath been harden'd to the same Temper with the religiously mad and merciless *Mary*. There he hath been taught new Arts of Cruelty, new Methods of Torture, new Terrors by which to propagate and establish the *Romish* Religion, so soon as he hath seiz'd the *English* Government.—This, I'm aware, will pass with some for a false Alarm. Some who are foolish enough to believe, or hypocritical enough to feign their Belief, that the Pretender himself, or at least his Son who is now his Representative (and should he win the Crown is I suppose to wear it) is a firm and true Protestant. Ridiculous! Such Men must not only be *given to Change*, but downright Changelings, who can either be, or seem to be, of this Opinion. We have known some who have escap'd the Plague, tho' dwelling amidst the raging Infection; but never was it known that any Man escap'd the Contagion of Popery, who was educated in popish Seminaries, or brought up at the Feet of a Cardinal. — But was there any Probability in such a Pretence, there would be little or no Weight in it, after it hath been shew'd how fatal it would prove to our Civil Liberties, should God for our Provocations permit him to Rule over us.

We have now seen the Analogy between the Text and the Times. And that as King *James* the Second made the Yoke of this Nation heavy and *chastis'd it with Whips*, so the Person who takes upon him the Title of King *James* the Third is impatient *to add to the Yoke*, and *chastise it with Scorpions*.

And shall not we be as industrious to disappoint him? Shall we be less impatient for our Freedom than he for our Captivity? Or when we see plainly that our All is at stake, can we want any further motive to bestir ourselves for its Security.—Yet to the Consideration of the mischievous Consequences of his suppos'd Reign, give me leave to add a few short Reflections upon the Happiness of the present. The Prince we now live under is not only a *Titular*, but also a *True* and real Defender of the Faith. Not only the Supreme Governor, but likewise a faithful Guardian of our Church. And though he hath been Indulgent to those who separate from it (an Indulgence which every one must be a Friend to, who is a Friend to the Protestant Interest) yet hath he not remov'd the ancient
Land-

Land-marks, or alter'd the just and prudent Boundaries betwixt an Establishment and a Toleration. He hath indeed secur'd to Them (and may they continue to be so secur'd) the free Exercise of *their* Religion; but he hath not, either by Prerogative or Parliament, taken away those Restrictions and Limitations, which have been thought necessary or expedient for the Welfare of *our own*.—King *James* indeed was so *pitiful* a Prince, so immoderately tender of scrupulous Consciences, so griev'd and concern'd that they should disqualify their Owners from being advanc'd to those Offices and Employments, which ought to be the Reward of Services, Fidelity and Merit, that he made no Scruple, no Conscience of breaking through Laws and Promises and Oaths, and every thing for their greater Ease and Encouragement. Devilish (but I cannot say deep) Diffimulation! How could this tender Heart of his commit seven Prelates to the Tower, because they would not give up their Consciences, their Honour, their Integrity to his Will? Or how could any be so weak or short-sighted as not to see the Wolf under the Sheep's Cloathing? Or greedily to catch at that specious Bait of *Liberty*, without discerning the fatal Hook of *Popery* which lay so visibly beneath it? But our King is in Earnest. He seeks not to Enslave by giving them greater Enlargement, or by flattering Promises of *more* to deprive them of the Liberty they *already* enjoy. He allows them the free use of their own way of Worship; and they are thankful for it. And whilst they are so; whilst they are content with *Protection*, without striving for *Power*, we should behave very ill, both to him and them, if we envy'd them the Privilege. Encroachments or Murmurings on either Side are but inviting the Common Enemy, and rendring the Royal Care and Vigilance for both less effectual.—Nor hath his Majesty shew'd a more inviolable Regard to our *Religious*, than to our *Civil* Constitution. The publick and private Property of his Subjects he holds as sacred as his own. He governs by Law, and hath not once departed from it, *to do any thing of his own Mind*. And however his Administration hath been sometimes censur'd by an Imprudent, sometimes by an Insincere Patriotism, none yet I hope ever doubted the Honesty of his Heart, or the Goodness of his Intentions for the Prosperity of his People.—The wisest Government always had its Errors, the best it's Enemies. And worse Enemies it cannot have than those who are ever carping and crying out against its Errors. We will not pretend to say, that he who now governs is Infallible. But he is Just, Merciful and Affectionate. And the more Unanimity

mity there is in his Subjects, the more Wisdom there will be in his Councils. He is kind, open and undisguis'd ; protects us in the full and peaceable Enjoyment of all our Rights, as well Sacred as Civil ; and if we are not happy, 'tis because we will not be so : 'Tis because *Fulness of Bread and too much Ease have made us wanton.*

And now having said that Protection and Happiness are the Reward of our Obedience to the King who now sits upon the Throne, Destruction and Misery the certain Consequence of a Popish Government, need I say any thing more to excite your firm Adherence to the one, your utter Abhorrence of the other ?—

Shall I propose it to you as a yet further Motive, the Consideration of the Loyalty you owe and have sworn to your King ? Why doubtless it is a very proper and laudable one, where there is room for it's Display. But here it cannot possibly shew itself. Loyalty is only then to be distinguish'd, when the Prince is in Danger, and the People secure. Where the Dethroning of the One would be the Despoiling of the other, there Loyalty is lost in Self-preservation.—'Tis indeed the common Language of our Addresses, and Custom seems to have given a Sanction to it, that we will venture our Lives and Fortunes in Defence of our Sovereign : But alas ! we should be in a wretched Condition if his Royal Arm and Heart did not defend our Lives and Fortunes. His Majesty indeed is graciously pleas'd to accept such Tenders for Loyalty, and I make no doubt but, were his Interest and that of his Subjects less closely connected, they would approach the Throne with the same Expressions of Fidelity and Affection ; but as the Case now stands with us, the supporting the Crown on the Head of his present Majesty, is, strictly speaking, no more an Act of Loyalty than the setting it upon King *William's*. As the one deliver'd us heretofore from being swallow'd up by Popery and Arbitrary Power, so on the other we are now to depend, under the Providence of God, for a second Deliverance.

Let us however, though we have no Opportunity (as we are Circumstanced) of evidencing our Loyalty to the King, not be wanting to give a Proof that we have some Love for ourselves. Which we cannot more effectually do than by entering into the most vigorous Measures against the Rebels to his Kingdom, and even *unto Blood*, guarding that Protestant Succession, which alone can guard all the Property that we have.

Let us then heartily and instantly unite with our Royal Sovereign in this common and important Cause. Let us *gird ourselves* with all the *Strength* we can ; but not trusting to that only,
let

let us pray also *that God would arise, and that our Enemies may be scattered.* Let us at this dangerous and critical Juncture instead of prying too closely into the Proceedings of the Administration, keep our Eyes nearer home, where they may be far more useful. Let us narrowly watch the Motions of the profess'd or suspected Enemies to our happy Establishment ; and *mark carefully their Steps who lie in wait for Blood.* — We know very well the Proclamation which hath been issued out. A very mild and moderate one surely. Were our Adversaries in our Place, instead of a Proclamation we should soon hear of a Proscription ; and not be ordered to retire for the national Security, but glad to do it for our own. But alas, where should we find an Asylum from their butchering Hand ! They would *persecute us from one City to another.* And in this our fugitive State, we should be justly afraid, *lest every Man who met us should slay us.* Not for having the Mark of God, but for not having the Mark of the Beast upon us. And is it not highly reasonable that they should readily and thankfully comply with so gentle and favourable an Injunction ? But have they done so ? or do not many, if not most of them, stand in open and bold Defiance of it ? And do not they whose more peculiar Province it is to enforce their Compliance, countenance or connive at their Contempt ? When our Coasts are well guarded and our Cities well watch'd by the Vigilance and Prudence of those in Power, let each next prepare for the Field. But O ! may we never think after all our Military Preparations, of tamely opening our Gates to the bold Invader, after the Manner of some, who (whether for Perfidy or Cowardice I will not say) seem to be justly punished by that Enemy they so civilly let into their Bowels ; but while we have Life, let us contend for Liberty. Let us abandon all those effeminate, enervating Pleasures, with which our Adversaries have first debauch'd us, that they might afterwards the more easily enslave us. Let us, if our Spirits are not quite dissipated, if we have any Vigour, any Manhood left, exert it on this most emergent Occasion. Let our Zeal be equal to the Goodness and Importance of our Cause. Which is not the Acquisition of a commodious Port ; is not the Capture of a few rich Vessels ; but that which is infinitely dearer to us than all the Wealth of the *Indies*. 'Tis our Religion, our Laws, our Liberties, our Lives, our Souls, our *All*, which now demand our Bravery and Resolution. Upon our present Behaviour depends whether we shall be Freemen or Slaves :

Slaves : Freemen of *England*, or Bondsmen of *France* : Whether we shall serve God in the Way which some call Heresy, or in that which we know to be rank Idolatry : Whether we shall Worship the Lord in the Beauty of Holiness, or in the Baseness of Superstition : Whether we shall carry our Bibles to the Church or the Stake : And in a Word, whether we shall continue to live in the true Faith and Fear of God, or be tempted to renounce both by the Flames of Martyrdom. If these are things indifferent to us, then indeed let us stand still with our Hands folded in our Bosoms : But if we esteem them (as to be sure they are) as Things of the greatest and highest Concernment, let us arise, and shew ourselves Men. Let us contend earnestly for our Faith and our Freedom, *for the Glory of God's House, and for the Honour of his Majesty.* So may we hope that God will bless our Arms, and go forth with our Armies; that he will defeat the united Efforts of our Enemies at Home and Abroad; that he will turn their *Whips* upon their own Backs, and their *Scorpions* into their own Bosoms.

F I N I S.



